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The Peshitta Text of Gen. 32, 25.—By RICHARD GOTTHEIL,
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In preparing the final part of my edition of the second half of the glosses of Bar Ali, I stumbled over the following:

ܐܢܐ ܨܢܐܝܬܐ. ܡܕܪܬ ܬܚܝܬܐ.

i. e. "The flank became torpid or benumbed". The dictionaries try to explain the word ܐܢܐ, which evidently comes from the passage Gen. 32, 25, as from the root ܢܐ, to change, to be altered—adding "for the worse", to be displaced, dislocated. So Mrs. Margoliouth in her *Compendious Syriac Dictionary*, p. 586. Audo, *Dictionnaire de la langue Chaldéenne*, II, 584:

ܐܢܐ ܨܢܐܝܬܐ. ܡܕܪܬ ܬܚܝܬܐ. ܐܢܐ ܨܢܐܝܬܐ. ܡܕܪܬ ܬܚܝܬܐ. ܐܢܐ ܨܢܐܝܬܐ. ܡܕܪܬ ܬܚܝܬܐ.

i. e. to become slack; to lose the power of speech through laughter; his leg or his hand lost its cunning.

But these meanings are all derived from the passage in Genesis in its faulty tradition. And yet that tradition is quite old. Not only is the reading found in the Mss. used by Le Jay for the Paris Polyglott and by Walton for the London Polyglott, and taken over by Lee in his reprint for the London Bible Society. It is also to be found in the Urmia Edition printed by the American missionaries. That these are based upon good Ms. authority, may be seen from the fact that the Jacobite seventh century Ms. in the Ambrosian Library at Milan reads ܐܢܐ, as does the excellent Nestorian Massoretic Ms. in the British Museum (Add. 12, 138 fol. 15b) of the year 899 A. D., which the Rev. G. Margoliouth has been kind enough to look up for me:

ܐܢܐ ܨܢܐܝܬܐ. ܡܕܪܬ ܬܚܝܬܐ.

Bar Ebhrāyā, in his scholia to the passage, is careful to punctuate the word; ܐܢܐ ܨܢܐܝܬܐ ܡܕܪܬ ܬܚܝܬܐ (See Uhry, *Die Scholien des ... Barhebraeus zur Genesis Capitel 21—50*, Strassburg 1898, p. 12); and in the sixteenth century Abhdisho

of Jāzartā wrote in his heptasyllabic poem dealing with Syriac homonyms: **ܕܢܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** (Hoffmann, *Opuscula Nestoriana*, p. 68, 8).

Of course, the correct reading is **فُتِفِ**, **فُتِفِ** become weak, feeble, debilitated, torpid; and this reading was not unknown in certain parts of the Syriac Church. The scholarly grammarian and writer Jacob of Edessa (seventh century) reads correctly **فُتِفِ** **فُتِفِ** **فُتِفِ** (see von Lengerke, *Commentatio de Ephraemo Syro*, p. 20)—a reading which has been preserved in another place by Bar Ali himself (ed. Gottheil p. 108, 6) and by Bar Bahlul (ed. Duval, col. 1283, falsely punctuated **فُتِفِ**). I might add that Payne-Smith in his Thesaurus, though seemingly suspecting the reading (see cols. 1360 s. v. **فُتِفِ** and 2471 s. v. **فُتِفِ**), has listed the passage also s. v. **فُتِفِ** col. 4233).

The accepted reading in the texts has not failed to lead scholars astray; which is a signal proof how necessary a correct edition of the Peshitta is. Ball, in his edition of the Hebrew text for the Polychrome Bible (1896) p. 91, has the following note:

הנשה 𐤅 ὁ ἐνάρκησεν which became dumb. 𐤅 thus renders ותקע v. 25. Here 𐤅 evidently read השנה and pointed השנה cfr. § 𐤀𐤁𐤁𐤀 = ותקע v. 25.

In this connection I might mention the curious translation in the Polyglotts of the Syriac rendering for **גיד הנשיה** — **جيد النساء**. They translate “nervum muliebrum” which they have gotten from a false punctuation of the Arabic rendering **عرق النساء** “the sciatic nerve”—a common expression in Arabic medical works. They punctuate **عرق النساء**!!—which Payne-Smith has also incorporated in his Thesaurus.